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A DISCRIPTION Of SCOTLAND,

by
Obſervation of Doctor Corbett
in his Majeſties progreſse
into that Country.

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FIrſt for the countrey I muſt confeſſe it is too good for them that poſſeſſe it and too bad for others to be at charge to conquer it, the ayre might be wholſome but for the ſtinckinge people that inhabit it, the ground might be more fruitfull had they the wit to mannure it the beaſts are generally ſmall, (women onely excepted) of which ſort there are none greater in the World. There is greate ſtore of fowle as fowle houſes, fowle linnen, fowle potts and diſhes, fowle trenchers and napkins, fowle ſheetes and ſhirts, with ſuch ſorte of fowle, we have beene forced to Fare, as the children of [Iſraell] did with their fowles in the wilderneſſe. They have good ſtore of fiſh and good for thoſe that can eate it rawe, but if it once come into theire handlinge t'is preſently worſe then three dayes ould, For their butter and cheeſe I will not medle with it att all, nor no man elſe at any tyme, that loues his life. They have likewiſe greate ſtore of [Deare] but they are ſoe farr from the places where I have yet been, that I had rather beleeve it then goe to diſproue them.

I confeſſe all the [Deare] I mett withall was [deare] lodginge [deare] horſe meate [deare] Tabacco [deare] Engliſh Beare,

As for fruite for theire [grandom Eues] ſake they neuer plant any, and for other trees, had [Chriſt] beene betrayd in this country; (as doubtleſſe he should haue beene had he came as a ſtranger amongſt them) [Iudas] had ſooner found the grace of repentance then a tree to hange himſelfe vpon. They haue many hills in which (they ſay) is much treaſure, but they eſteeme none of it.

Nature hath onely diſcouerd to them ſome [mynes of Coles,] to shewe to what end they were created I ſee litle [graſſe] but in theire [pottadge] and noe Flowers but ſuch as modeſty forbids me to name, the [Thiſtle] was not giuen them for nought, for it is the fayreſt Flower in theire garden, the worde [haye] is heathen greeke to them,

nether man nor beaſt knowes what it meanes, [corne] is reaſonable plenty at this tyme, for ſince they heared of the [Kings] cominge, it hath beene as unlawfull for the common people to eate wheate, as it was in the ould tyme for any but the [preiſts] to eate of the [shewe breade, they pray'd much for his comeinge, and faſted longe for his welfare, all his followers were welcome but the [guarde] for thoſe (they ſay) are like [Pharos leane kine] and threaten a dearth whereſoever they come.

They would perſwade the [footemen] that oaten cakes will make them longe winded, and the [children of the Chappel] they have brought to eate them, for the mantaynance of theire voyces.

They ſay our [Cookes] are too ſawcy, and for [gromes and coachmen] they wiſhe them to giue to the horſes no worſe then they will eat themſelves.

They commend the braue mindes of the [Pentioners and Gentlemen of the Chamber] which chuſe rather to goe to [Tauernes] then to be alwayes eateing the [Kings prouiſion]. They likewiſe commend the yeomen and pages of the buttery and ſellers, for their retirednes & ſilence, in that they will heare 20 knocks before they will anſwer one,

They perſwade the Trumpeters that faſting is good for men of that quality, for emptineſse (ſay they) cauſeth wind, and wind cauſeth a Trumpet to ſound ſweetly.

The bringing of Herralds (ſay they) was needles charge, for they all know their pedigree wel enough, & the Harbingers might have beene ſpared ſince they brought ſo many beds with them: yet of two evills (ſince the leaſt is to be choſen) they wish the beds might be left with them, and the poor harbingers keep their places, to doe their offices as they return his Majeſties Hangjnges they deſire should remain there, as reliques to put them in mind of his Majeſty.

And they promiſe to diſpence with the woven imagery but the graven images in his new beautified Chappel they threaten to pull down ſoone after his departure and to make of them a burnt offering to appeaſe the indignation [they imagine] is conceived againſt them in the breſt of the almighty, for ſufferring ſuch Idollitry to enter theire Kingdome.

The [organs] I thinke will finde ſome mercy becauſe (as they ſay) there is affinnity betwixt them and the [Bagg pypes].

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The [Shippers men] that brought [the singing men] with theire papistitall vestments, complaynes that they haue beene much trobled with a singing in theire heades euer since they came aborde the Shipp, for remedy where of the [Parson of the parish] hath perswaded them to sell the prophane vessell, and distribute the monyes amongst the faythfull bretheren.

For his entertaynement I must confesse he was received into the Parish of [Edinbrough] (for a Citty I cannot cal it) with greate shoute of ioye, but shewes of charges for [pagents] they held them very Idollatrous thinges, and not fitt to be used in soe reformed a place.

From the [castle] they gaue him some peices of [ordinance, which suerly he gaue the [castle] since he was [King of England]. And at the enterance of the [Towne] they presented him with [a goulden Basen] which was carried before him upon mens shoulders to the [pallace] I thinke indeede the place from whence it came.

They protested if [Christ] came from heauen, he should not haue beene more welcome, [I beleeue it] for his Majestie came but to summon them to [Parliament] and Christ would haue summon'd them to Iudgement, which they loue not to' heare of.

He was conuei'd by the [younkers] of the Towne which were aboute 100 Halberderes (deare shall they rew it in respect of the charge) to the [Crosse] and soe to the [highe Church] where the onely [Bell] they had stoode on tip-toes to behould his fayre face, where I must intreate you spare him for an houre where I confesse I left him in the meane tyme to heare the reporte and speeches of the people concerneinge his neuer exampled entertaynement.

To make this discourse tedious unto you as the sermon was to those that were constrained to hear it. After the preachment he was conducted by the same halberdiers to his pallace, of which I forbeare to speak because it is a place sanctified by his devine Majesty, onely I wish it had been walled well for my friends sake that waited on him.

To bring the Major back who all this while accompained his Majesty, were too much to amplefie my storie, because the gentleman lodged three stories high, I will briefly and faithfully speak of the people according to their degrees and qualities.

For the Lords spirituall they may well be tearmed so for indeed they

are neither fiſh nor fleſh but what ſhall pleaſe their earthly god the King to make them, obedience they hold better then ſacrifice and therefore they make a mock at Marterdom, and ſay that Chriſt was to dye for them and not they for him, they will rather ſubmitt then ſurrender and rather diſpence with ſmall things then trouble themſelues with greater diſputations, they will rather acknowledge the [Kinge] to be theire heade then want where withall to pamper theire bodyes, they have taken greate paynes and trouble to compas theire [Biſhoppricks and they will not looſe them for a trifle.

For the [Deacons] whoſe deſerts will not reache nor lift them to dignites all theire Study is for to diſgrace them that haue gott the leaſt degree aboue them. And becauſe they cannot write [Biſhopp] they proclayme they neuer heard of any. The Scripture ſay they ſpeakes of [Deacons and [Elders] but not a word of Deacons and Biſhopps theire dicourſe is full of diſtractions theire ſermons nothinge but cavelinge, theire concluſions herreſyes and Treaſons, For the Religion they haue I confeſſe it is aboue my reach and (god willinge) I will neuer ſearch for it. They Chriſten withoute the Croſſe Marry withoute a [Ringe] receiue the [Sacrament] withoute reuerence, dye withoute repentance and bury withoute deuine ſeruice.

They keepe noe [Holly dayes] nor acknowledge noe ſaynt but [S. Andrew] who they ſay got that honour by preſenting [Chriſt] with an [oaten cake] after his 40 dayes faſt, they ſay likewiſe he that tranſlated the [Byble] was the Sonne of a [Maltſter] becauſe he ſpake of a Mirackle done by [barly loues] where as they ſweare, they were [oaten cakes and that noe other breade but of that quallity could haue ſatiſfyed ſoe many thouſand people.

They uſe noe Prayer att all for they ſay it is needeleſſe god knowes theire wants withoute prattleinge. what he doth, he doth freely, theire Saboth dayes excercyſe is preacheinge in the fore noone and perſecuteinge the after noone, theire [Backbyters. Or in the fore noone they goe to [Kirke] to heare the lawe and to the Craggs and Mountaynes in the after noone to lowſe themſelves. They hould theire noſe if you talke of beare-bayteinge, and they ſtopp theire eares if, you ſpeake of a play. Fornication they hould but a pas-tyme, wherein mans abillity is approued, and the fertillity of a woman is diſcouerd,

at

at Adultry they ſhake theire head, Theft they rayle at, they wincke at Murther, and Blaſphemy they laugh at, they thinck it impoſſible to miſſe the way to heaven if they can but leave Rome behind them. to be oppoſite to the [Pope] is to be preſently with [God] to conclude I am really perſwaded, when God and his [Angelles] att the laſt day shall come downe in theire white garments, they will runn away and crye the [Children of the Chappell are come againe to torment us, let us flye from the abomination of theſe boyes and hyde us in the Mountaynes.

For the [Lords temporall] and temporaliſeing gentlemen if I were apt to ſpeake of any I could not ſpeake much of them, onely I muſt let you knowe they are noe [Scotch men] for ſoe ſoone as they fall from the beaſtes theire Mothers theire carefull [Syers] poſt them away for [France] where as they paſſinge, the ſea ſuckes from them what they had ſuckt from theire rude Damms, there they gather new fleſh, new blood, new manners, there they learne to ſtand, to ſpeake, to diſcourſe, to congie, to court women, for to complement with men, there they learne to putt on theire clothes, then they come into [England] to gett theire clothes, and they returne home to weare theire clothes, they haue ſpared no coſt to honour theire [Kinge] and noe complement or courteſy to welcome our countrymen, theire Followers are theire Fellowes, theire Wives, theire Slaves, theire Horſes, theire Maiſters, and theire ſwordes theire judges, by reaſon whereof there are but fewe [Lawyers, and thoſe not rich, theire [Parliament] houlds but three dayes theire Statutes but three liues, and theire Suites determined in 3 wordes.

The wonders of their Kingdome are theſe the [Lord Chancelor] is beloued, the Maiſter of the Roules well ſpoken of the whole Councell of Iudges for all cauſes are free from ſuſpition of corruption.

The Country though it bee Mountainous affords noe Monſters but [women] of which the greater ſorte as [Counteſſe and ladyes] are kept like Lions in iron grates the Marchants Wives are likewiſe priſſoners but not in ſuch ſtrong houldes, they have wooden Cages like our [Boare Frankes] through which peepeinge

ſome-

ſometimes to catch the ayre, wee were almoſt choakt with the ſent of them, the greateſt maddneſſe amongſt the men is jealoſy in that they feare what noe man that hath but two ſenſes would ſeeke to take from them.

The Ladies are of opinion that [Suſanna] could not bee chaſt becauſe ſhe bathed ſo often. Pride is a thing bred in their braines, and yet their fleſh naturally abhorreth cleanlines. Their breath commonly ſtincketh of pottadge, their linnen of piſſe, their hands of pigs-turds, their whole bodies of ſweat, and their ſplay-feet never offend with Socks, to be chained to one of them in marrieadge, were to be tied to a dead carcaſe and thrown into a ſtincking ditch.

A Fucus or a dentifrice are things they dream not of, the ointments moſt frequent amongſt them are Brimſtone and butter for the ſcabbs, and [Oyl of bayes and ſtaveſaker] for the lice which ſinne of curioſity is but newly crept into the Kingdom and I think wil not long continue.

I profeſſe I had rather be the meaneſt of 24 to my ſervants chamber-maid, then maſter minnion to the faireſt countes I have yet diſcoverd.

To draw you down by degrees from the citiſens wife to the Country-Gentlewomen and ſo convey you to the common dames were to bring you from New-gate to Bride-well.

The diſpiſed Dames in ſea-coal lane that commerſſe with nothing but raggs and marrow-bones, are things of immortal race every whore in Hound-ditch is a [Hellena] and the greaſie bawds in Turnbulſtreet are greekiſh dames in compariſon of theſe, and therefore the men of old time did not more wonder that the great Meſſias ſhould be born in ſo poor a town as [Bethlem] in [Iudea,] as I do, that ſo brave a prince as King Iames] ſhould be born in ſo ſtincking a Town as Edinbrough and in ſo lowſie a country.

FINIS.